THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

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THE GIRLS' SCHOOL AT CAIRO, EGYPT.

BY W. J. SAWYER, Allegheny, Pa.

WE had the extreme pleasure of attending the closing exercises of the graduating class connected with the Cairo Girls' Boarding and Day school, located in the mission building. The exercises were mostly in Arabic, and although we could not understand the language, yet the facial expression, the tone of voice, the gestures, the frequent and hearty applause of the large audience present, told us that the efforts of the graduates were fully appreciated. It was a strange sight here in Egypt where the women are so secluded, to see these young ladies taking the part they did in a public performance, and doing it so well.

An Englishman sitting opposite me at the dinner table asked what was the most interesting thing I had seen during my stay in Egypt. As we had been in Egypt only two days, I was hardly prepared to answer satisfactorily, but if he would ask me now, I would say that one of the most wonderful things was the performance we witnessed in the hall of the mission building on the morning of March 3d, 1899. When the exercises were nearly over, and every part had been so successfully and pleasingly performed, a gentleman sitting next to me leaned over and asked, "Have you noticed the expression on the faces of the older missionaries and their moistened eyes?" And no wonder, as they saw one result of their labors and of the wise planning put in force years ago, and now bearing such a rich fruitage. The members of the class, too, were visibly affected as they sang the closing song, "Scatter Sunshine," and I saw several handkerchiefs lifted to brush away the tears.

These young ladies are deeply attached to their teachers and the school, and felt keenly the sorrow of parting. When the program was two-thirds finished coffee was served to all, thus making an agreeable interruption. A most pleasant incident, just after the diplomas were given, was the marching in of several of the younger scholars carrying large boquets, which were presented to each one of the graduates.

The school is under the care of Miss Ella O. Kyle, who has accomplished wonders and is doing most efficient work. Miss Kyle was reared near Xenia, O. She is ably assisted by Miss Dickey, formerly a member of the 6th church, Pittsburg, and by eight native teachers, all of whom are members of our church in Cairo. The graduates were fourteen in number. They made their own gowns (white) and wore them

for the first time on this occasion. Among those present and on the platform were Hon. Thomas Skelton Harrison, American consul general, and Rev. Dr. Samuel Ives Curtis, professor in the Congregational Theological seminary, Chicago, Ill. I have just learned that during the past few weeks several Mohammedan young ladies have been received as scholars. This school should have a most generous support.

OUR EDUCATIONAL INSTITUTIONS.

By Mrs. Jennie Logue Campbell, Monmouth, Illinois.

MUSKINGUM COLLEGE.

IT is a familiar fact that the church and the school have always been closely associated. Christianity has never failed to recognize the importance of education in uplifting the race. One of the Roman emperors, Julian the Apostate, a bitter hater of the gospel, did not persecute with fire and sword, but shut up the schools of the Christians; and it was felt that he had inflicted a deadlier injury upon the church than all the bloody persecutors of the preceding centuries. In Europe and America alike, the older institutions were founded in the interests of the churches. "The Lord is my Light" is the motto of the University of Oxford; the seal of Harvard University bears the inscription, "Pro Christo et Ecclesia." The vast majority of colleges scattered over our country were founded by the various denominations with the aim that their youth might receive, not only intellectual training, but instruction in the faith of the gospel.

The denominations which, by their union in 1858 founded the United Presbyterian church, drawing, as they did, their ecclesiastical lineage from Scotland, the land of schools, were among the most earnest in the cause of Christian education.

Time and space will not permit more than mention of the great work our church is doing in her schools for the Freedmen.

(The November issue of the Women's Missionary Magazine is ordinarily devoted to the consideration of the United Presbyterian work among

the Freedmen, and so we shall omit further reference to it at this time —Editors W. M M.)

Educational work forms a very large part of the missionary work of our church in Egypt and in India, but it will be impossible in this paper to give any detailed account of these schools which are helping to leaven the mighty mass of ignorance and sin with the truth of the gospel.

Under the care of the Board of Education and receiving aid from the funds of the church through this Board, are three academies and five colleges. Of these the oldest is Muskingum college at New Concord, Ohio. Originating as have many of our best colleges in an academy, the college was chartered in 1837. At first a local institution, but largely under United Presbyterian influence, it was not until 1883 that it came formally under the control of the Synod of Ohio. Rev. Dr. Waddle was its first president. Its first class was graduated in 1859. During the forty years which have elapsed since then it has sent out about four hundred graduates in the literary department. In looking over the list of alumni, one is surprised to see how many of them have attained national reputation. Since 1893, Rev. Jesse Johnson, D. D., has been president. Within the last year a new building has been erected, which will very greatly increase the facilities of the institution.

Westminster college, at New Wilmington, Pa., is the next in age of the United Presbyterian colleges, having been chartered in 1855. The first president was Rev. Geo. C. Vincent, D. D., who was one of an earnest band of men in the Associate Presbyterian church who felt that the time had arrived that the denomination should have a college of its own. Like all our other institutions, its early history was one of struggle, but it has steadily advanced in every way. In 1862 the only college building at that time was destroyed by fire. Now a group of fine buildings, including a Ladies Hall and a magnificent Science Hall, belong to the institution. More than a thousand graduates represent it in all the various walks of life. Rev. R. G. Ferguson, D. D., is president.

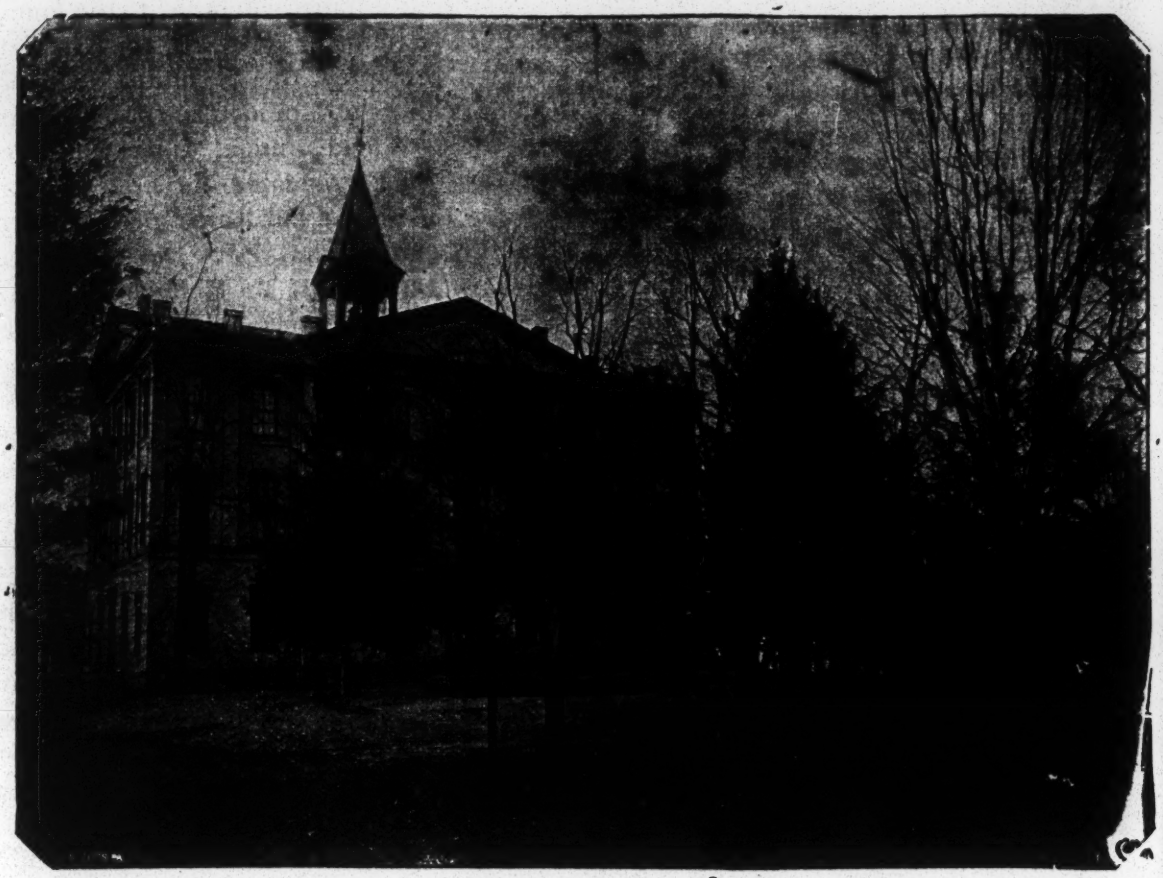
The same impulse which led to the founding of Westminster college by the Associate church prompted the beginning of Monmouth college at Monmouth, Ill. by the Associate Reformed church. It was chartered in 1856, and graduated its first class in 1858. In has had but three presidents in its forty-three years—Rev. David A. Wallace, D. D.; Rev. J. B. McMichael, D. D., and Rev. S. R. Lyons, D. D., who entered upon the work a year ago.

Its early history was one of self sacrifice on the part of devoted men and women, but its record has been one of progress. It has sent out about a thousand graduates. Less than a year ago, Mr. James Law and Miss Ellen Law, of Shushan, N. Y., through their agent, Miss Ina San Robertson, offered the college $50,000 on condition that another $50,000 be raised by the friends of the institution. The condition has been complied with. With this addition to the endowment it is believed the efficiency of the institution will be greatly increased.

Tarkio college, at Tarkio, Mo., was founded in 1884. Hon. David Rankin was its founder, and has continued to be its munificent benefactor. Like Westminster, Tarkio has had its baptism of fire, but has risen from its ashes improved in every way. Rev. S. C. Marshall, D. D., was its first president. At his death, Rev. J. A. Thompson, D. D., was chosen president.

Cooper Memorial college, at Sterling Kansas, was named for Rev. J. T. Cooper, D. D., of Allegheny seminary, who died in 1886. The Sterling Local Investment Company erected a beautiful college building and offered it to the denomination which should first secure an endowment of $25,000. The United Presbyterians were successful in raising the money, and the institution was placed under the care of the Synod of Kansas. The first collegiate class was graduated in 1892. Rev. F. M. Spencer, D. D., is president.

The three academies under the care of the United Presbyterian church are at Waitsburg, Washington, Rev. Keener, principal; Pawnee City, Neb., Rev. R. T. Campbell, principal; and Marissa in Southern Illinois,



WESTMINSTER COLLEGE.

Clarence J. Williamson, principal. All these, in their various communities, are doing an excellent work for the cause of Christ and of sanctified culture. Besides their direct work, they serve as feeders to the colleges of the denomination.

The above are the literary institutions of the United Presbyterian church. They have been doing a noble work, though with meager resources. Nor have the young men and women whom they have sent forth been poorly equipped for the battle of life. Many instances have come under the writer's knowledge in which graduates of our United Presbyterian schools have competed in professional schools and elsewhere with those who carried diplomas from great universities, and the prizes have come to those from the smaller institutions. All our colleges need larger endowments to enable them to do better work. The Law donation is a noble example to men and women of wealth to give liberally to the institutions from which must come almost entirely the ministers and missionaries and Christian workers of our church in the future. If the education of our United Presbyterian youth is entrusted to state institutions, where too often the tendency is to alienate from Christianity, or to the colleges of denominations where the principles and usages of our church are ignored, we need not wonder if our young people depart from the faith of their fathers.

More than anything of a material nature, our colleges and academies need the prayers of Christian people. And it behooves those who have these institutions in charge to be true to their trust, to remember that no intellectual advancement can compensate for moral or spiritual deterioration, and that all the learning of the schools should be subservient to the cross of Christ.

A MORNING AT THE GOOD SAMARITAN HOSPITAL.

By Mrs. S. E. Johnson, Jhelum, N. India.

IT is 10 minutes to 7 and the hospital bell is calling us to the

BIBLE CLASS,

which meets in the consulting room of the dispensary building. (At the opening of the hospital in 1896, we resolved to set aside the first hour at the hospital for Bible study, in acknowledgment for God's mercies to us in the past and His gracious presence with us every day.

This Bible class is composed entirely of Christian workers of the hospital. After opening with prayer by the superintendent, a few minutes are given to review of the old lesson and hearing of the key verse committed by the class, and then the regular study begins, which at present is in the book of Jeremiah according to Prof. W. W. White's outline, which names each chapter, asks ten questions on each chapter, and leaves you to choose your own key verse. At the close each one of the class offers prayer in turn, then all join in repeating the Lord's Prayer, which closes this profitable hour of Bible study and the work begins.

THE WAITING ROOM

in the yard, which has been gradually filling up in the meantime, now has some two dozen or more women and children, each having obtained at the door an entrance ticket.

Just step in and have a look around this room, the walls of which are hung with attractive Bible illustrations—the Good Shepherd, the good Samaritan, the sower sowing seed, the Saviour healing the blind, Christ blessing little children, Christ raising the dead, etc. Then there is the roll of pictures done up in map form, hanging on the blackboard ready for use. There comes every quarter illustrations of the Sabbath-school lessons—wonderful object lessons, well adapted to hold the attention of our ignorant women and children as they come and go from 7 to 11 every morning.

There is Hannah, the Bible woman at her post, who has already gathered an interesting group around her. She is telling them all about the Good Shepherd and the wee lambs, and see the happy faces of the women and children, and if you come around again in half an hour, you may find Hannah outside in the yard, the women and children finding the waiting-room heated up while the crowd often go outside and sit on the matting spread down for them Hannah follows them out determined to give them the gospel message before their number is called up for treatment. Then later on you may find her in quiet talk with one or two who have dropped in at the "eleventh hour" purposely to escape the hearing of the Word. But Hannah generally gets hold of such too, and thus she goes on working from 7 to 11, giving the loving message to as many as fifty to seventy every morning.

You ask, "Really is there any encouragement in this department of the work?" Yes, there is. One day Miss Fulton, one of our lady missionaries, said she met a woman in one of her zenanas who had gone to our hospital and had heard Hannah read and had remembered it all and asked Miss Fulton to read the same story to her again. Through our hospital the Word of God is being sown broadcast. The Lord of the harvest alone knows the kind of soil the seed is falling into, but we do know that God's word has life and power, and he tells us how to sow and what to expect ("Eccl. 11;6. Isa. 88:11. Ps. 102:5,6") and so in faith we go on leaving the result with the *Lord of the harvest.*

Let us pass up to our

DISPENSARY CLINIC

and watch a few minutes as Mrs. Moran examines and treats her out patients from the city and villages around. They come from the waiting room in the order of their entrance ticket in groups of ten. Today there seems to be a "run on eyes." That bench on the veranda has all eye cases. You ask what causes it. In India heat, dirt and negligence are the main cause. Do you

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know it is proverbial with a native to "let a sore eye alone for three days," till it is ripe for treatment; hence our thousands of blind. However there is improvement in this matter as every incurable case carries home a lesson, that a sore eye cannot be taken in hand too soon, and our mothers, as you see this morning, are learning to bring little ones to the hospital in time.

Just look at that group of dirty women squatting on the ground by themselves. They are decked with gold and silver jewelry. They are high caste Hindoos too holy (they think) to sit on the bench with the Mohammedan sisters, who are really the cleaner. They came to the hospital dirty purposely, as they say they have to wash and put on clean clothes afterwards. Poor deluded creatures. We often tell them of their folly, in the words of the teacher, Mark 7:18-20, but the ignorant Hindu is very apathetic; her fate is her God and the one excuse for all she does.

Don't you pity that pale woman holding her jaw? She has just had the stump of a back tooth removed. She comes from a village where her barber made the first attempt, breaking off the crown, and when after days of suffering she came to us, her face was an object to behold. She says she will never let a barber touch her again.

We must not pass by this poor anxious mother waiting to see the "Doctor mem Sahiba." She has received medicine for her baby who is suffering from marasmus (wasting.) She just wants a kind word of encouragement; we will speak to her and send her away in peace. Very often these village mothers will insist on their babies getting the first dose of medicine from our own hands. Even a touch is often very gratefully received, and who can tell the power of a kind word or look; but we know how tender the good Physician always was to the ignorant poor.

I see you are smiling at that funny looking box fastened to the dispensary table with a slit on its lid. That is our

MITE BOX.

Most of our patients are too poor to pay fees, and as the government gives us an allowance we do not enforce fees lest some needy poor should be driven away; but we are trying to teach all our patients to bring an offering with them for the Lord, and sometimes it is really touching to see what is brought in by our poor. Then do you not charge fees at all? Yes, we do when we are called out to the rich families, more for the sake of self protection than from principle, for all are not considerate even among Christians

But we must leave the dispensary now and have a look at

THE HOSPITAL.

There are only two patients in at present, very interesting cases some of them, but we will visit particularly those occupying endowed beds. That pretty, little baby boy in the cot called "The Juniors," came to us about ten days ago with very bad eyes. For a time it was feared he would never see again, but with constant care and God's blessing he is over the danger, and in a few days more his happy mother can take him home.

To the next ward we must go to see a really happy face. She is occupying the bed named for the two Allegheny ladies, "Jamieson and Herron." She has been with us nearly six weeks. She had a soft tumor removed from below the left ear running down the whole length of her neck. She is well now. Though very poor she is happy and has a cheerful face and a grateful heart.

Just come with me up stairs for a minute and see another case. This little occupant has the "Paul Krohn" bed. She is a Christian girl just recovering from interic fever.

Are all your indoor patients grateful? you ask. No, some are and some are not. Just as in our Lord's time, so now; but we are very glad to have them come to us and hear and feel what Jesus has done for them.

There is still the maternity ward and surgical room and the nurses' quarters and kitchen to show you, but it is nearly twelve and you are tired. But if you favor us with another kind visit we shall most gladly take you around again and show you the rest.

MRS. SALISBURY'S CONVERSION.

THE spectacle of Mrs. Judge Salisbury at a missionary meeting was one which caused the good ladies of the Oakland Park church to forget their company manners and to stare with undisguised curiosity. And yet, as a matter of fact, there was no mystery connected with this unprecedented occurrence. There was to be a returned missionary at the meeting—a certain Miss Clement, of whose long and faithful service in India the active missionary workers of the Oakland Park church had often heard. Mrs. Salisbury did not attend church often, but it happened that she had been there the Sabbath before, and she had stared in surprise at the minister's announcement. Miss Beatrice Clement! Could this be her old friend of seminary days—the bright, charming Beatrice, who had "done" her Greek as if it were child's play? Beatrice had gone to India long ago, and her friend had not hoped to see her again But was this not she, come back as if from the dead?

The minister's sermon was not heard that morning, for Mrs. Salisbury was back among the memories of the past—of the time before she had become a rich man's wife, and before the cares of the world had settled so heavily upon her. She would go to the missionary meeting. It would be pleasant to surprise Beatrice in this way. To be sure, she could hardly afford the time, for the entire household was overwhelmed with preparations for Edith's coming out party, and a dozen special tasks seemed to have piled themselves up for this particular afternoon. But Mrs. Salisbury was not easily daunted. Indeed, she was in the habit of saying that if things would not get out of the way for her she made it her business to put them out of the way. So, precisely at 3 o'clock she seated herself in one of the uncomfortable chairs in the lecture room of the church.

The speaker had not yet come in. Grace Murry, the minister's daughter, brought Mrs. Salisbury a hymn book, and took the rich woman's proffered hand with pretty cordiality. What a sweet, well-bred girl Grace was! Quite as pretty, too, as even her own Edith, the partial mother was bound to confess. Grace and Edith had been great friends when they were in school, but of late the two girls had had different interests, and had seen little of each other. Grace was studying medicine and Edith was getting ready to enter society. Both were busy, but in very different ways, of course. Grace must have an invitation to Edith's coming out party. But no! The dear girl was not in society, and would have no proper gown. Besides, it was hardly likely—Mrs. Salisbury smiled sarcastically—that a minister's daughter would enjoy the kind of entertainment furnished in fashionable life.

Mrs. Murry, the president of the missionary society, was entering; and the white-haired, worn-looking woman with her—could this be Beatrice Clement, whose glossy dark locks and sparkling, brunette beauty she so well remembered? It must be. There was no one else who could smile like that. And when the visitor began to speak, all doubt vanished, for the old charm of voice and manner was still there, and even deepened by some power or inspiration which her old friend could not understand.

In simple, womanly fashion, Miss Clement made her plea for India—India, in the double bond of sin and superstition; India, with her miserable women and her dwarfed, defrauded little children; India, sending up her piteous plea for help to the Christian world. The story is old to you, but it was new to Mrs. Salisbury. Never, in her assiduous searches for "the latest," had she chanced upon anything like this. She had, indeed, sat in church during missionary sermons, but the preacher's exhortation had been drowned in the thought of to-morrow's reception or of yesterday's shopping. Now, with the familiar voice speaking across the silence of twenty years, she could not choose but listen.

"O women in happy homes," the sweet voiced speaker was saying, "will you shut your ears against the cry of India's burden-

ed women? Shut in by superstition, their lives subjected to tyranny or at best becoming a round of petty gossip and childish frivolity, what of large, sweet, strong womanhood is possible to them? Thought, reflection, dreams, hopes, they have none. Dreary as is this present life, the thought of a future one brings no consolation. For they may be born again as women, and in any case the pilgrimage to the dreamless sleep, the ultimate forgetfulness for which they pray, may be long and hard.

"O mothers, does not this need appeal to you? You dream over the future of your lovely daughters from infancy. You seek their happiness with what often proves to have been a mistaken self-sacrifice. Their garments are carefully chosen. Their pleasures are carefully planned. Their future is the subject of your constant, tender thought. Have you not heart, then, for the daughters of India—girls, born like your own, but defrauded by a false religion of the sweetest treasures of their inheritance? At the age when your daughters are still in the nursery, these have had their future decided and are bound for life to their fate. Have you so much heart and thought for your own daughters and not for these? Have you looked upon your obligations in the light of eternity and the judgment? Are you sure that your Master will not say to you, 'Inasmuch as ye did it not unto India, ye did it not unto me?'"

Very modestly Miss Clement then spoke of her own work, and told of the crowded orphanage where neglected girls were taken in and cared for. She told of the lessons in everyday living which the missionaries sought to give, and their hope that those under their care might grow up to show India the possibility of an intelligent and joyous womanhood.

"There is scarcely a limit to the work we might do," she went on, "had we the workers at command to answer the calls around us. We are in sore need now of a competent physician—one who has skill to minister to the poor wasted bodies of our little ones, and a heart of Christlike sympathy to guide their souls as well. I came from India with a prayer that I might take back with me a helper of this kind. Now we are dependent upon the physician at a neighboring station, fifty miles away. But I find no woman medical graduate who is ready to go; and if there were such, the Board, struggling under the burden of its present obligations, has no means with which to send her. So I must return to India—alone."

There was an indescribable pathos in her tone as she spoke the last word. Mrs. Salisbury felt a strange choking sensation in her throat, and realized that her eyes were full of tears.

There was a moment of silence. Would no one say anything? Was there, alas! nothing to be said?

Grace Murry then rose, her sweet face transfigured. "Dear friends," she said, "I feel unworthy to say one word after what we have heard and felt this afternoon. I feel unworthy to offer myself as a companion to one whose life has meant so much. But if God will open the way, I will go to India with Miss Clement."

Then indeed the heavens were opened. Grace was the darling of the church and the community. The call had come, and the bravest and best had answered. Never again to any of the women who sat in the meeting that afternoon would life seem such a petty and barren thing as it had seemed before.

Miss Clement was carried off by her old-time friend, and royally entertained. Long after the guest was asleep Mrs. Salisbury sat before the fire, thinking of what she had seen and heard today. How lovely and gifted Beatrice was! How lightly, in spite of the white hair and worn face, the years seemed to have touched her! She felt herself old and world-worn in contrast. Had it or had it not been a mistake for this rare woman to bury her life so completely? And Grace, dear, bright Grace, to whom her heart had gone out today as to a daughter, could it be right to hide so much of youthful bloom and charm in what looked like a grave opened for the living?

There was an unopened letter lying on Mrs. Salisbury's table. It had been brought

up during her absence, and she had not seen it until now. She tore it open and found that it was an estimate for the decorations to be used at Edith's coming out party.

"One hundred and seventy-five dollars—ah! that seems high, but we must do these things respectably, if at all. I wonder if the American Beauties will be the best thing for the library? I should like something more unusual, but the florist seems very sure."

One hundred and seventy-five dollars for the decorations, and three hundred for the refreshments. Well, say five hundred for those items. The gowns for herself and Edith would be two hundred and fifty more and—well, there were always little out-goes, of course. The favors? Oh, she had forgotten those. And she had meant to have something really dainty and pretty—something that her friends would care to keep as reminders of dear Edith's first appearance in society. There were always unexpected little out-goes, and the bills would probably overrun one thousand dollars. The Judge was right. Grown-up daughters were, as he very often said, expensive luxuries.

Suddenly, as plainly as if to her natural eyes, a presence rose before the weary woman of the world. There stood in the room a strange, loathsome creature, a little child, and yet so wasted, so diseased, so horribly sharp of feature as to have lost all but the faintest resemblance to natural, happy childhood—a famine stricken, starving, dying child of India. Fascinated by the horror of it, she gazed upon the spectacle which her fancy had called up, when the form of the vision changed. A halo of golden light shone about the distorted face; a look, such as seemed to be that of the dying Son of God, fell from the sunken eyes, and she seemed to hear a voice saying, "Inasmuch as ye did it not unto the least of these, ye did it not unto Me."

She started to her feet. No, she had not been sleeping. The spectre which had haunted her all the afternoon and evening had but taken more definite shape. She knew now whom she had defrauded by her selfish, worldly life. She knew it was Beatrice and Grace and others like them who were, after all, at the secret of things, while she had merely played at living, and withheld from the Lord whom she professed to serve His meed of love and loyalty. She heard a faint, half-stifled sob, and stepped into the hall. The door of Edith's room stood open, and the girl lay with her face buried in the pillow.

"Daughter!" Mrs. Salisbury was the tenderest, though yet the wisest, of mothers, and in a moment Edith's head was upon her shoulder. "It's about Grace, mamma. She is going out to India, you know. And there's nobody like Grace—nobody in the whole world. I haven't been going with her so much lately—you know why; but I love her more than I shall ever love any other friend, in spite of it all. It is she who has made me feel like keeping on and making a little effort to be good, even when I was in such a whirl and nobody about me seemed to care for such things. And, mamma, I have come to feel this way—I've got to give up and not try to be good any more, or else I've got to give up other things and try a great deal harder."

"How?" asked the mother, a great longing coming into her heart. Had Edith, too, seen the vision?

"I should like—if it isn't too much to ask—please let me, mamma?" Edith clasped her mother convulsively as she made the half-incoherent request. "Please let me give up this party, and let's take the money—it will be a big sum, papa says—to send Grace out to India?"

And Edith did not understand why her mother kissed her with such peculiar tenderness as she said: "God bless you, darling; we will."—Jessie Brown Pounds, in Woman's Missionary Advocate.

Among the most telling speeches at the late meeting of the Church Missionary Society was that of the Episcopal Bishop of Minnesota, who said that he was "glad to notice that the report said not a word about the hardships of missionaries. It is no harder to go to Africa to preach the glorious Gospel than to dig for gold."

ISRAEL.

We have the happiness, in this issue of the Women's Missionary MAGAZINE, to introduce an "Israel Department," prepared by Rev. T. M. Chalmers, of Chicago, Ill., whose mission among the Jews in that city is now formally under the care of the Women's Board of our church. We have felt that our own readers would be both interested in, and instructed by, these notes with regard to a labor which certainly comes under the head of Home missions. We commend this work to your attention.

Pray for the peace of Jerusalem; they shall prosper that love thee.—*Ps* 122,6

BY THOS. M. CHALMERS.

WE are deeply grateful to the editorial committee for opening the pages of this Magazine to an Israel department. God's order is "to the Jew first." The church has long neglected this command and left the Jew without the gospel. But a new era is dawning. Jewish questions begin to assume commanding importance. Christian missions to Israel demand an increasing share of attention. Our own church has a large measure of responsibility for the Jews cast upon her in the work in Chicago of the Messiah mission to Israel. The late General Assembly asked the Women's Board to undertake the care of this work. It is important therefore that the women of the church should be informed concerning all Jewish questions, but especially concerning gospel work in Messiah Mission and elsewhere. It is our purpose to give this information in these columns, and we praise God for this enlarged opportunity of usefulness and power. We ask your prayers that this department may be a means of blessing to many, both Christians and Jews.

Chicago has a population of about 100,000 Jews. The greater part of these have come here since the Russian persecution of 1882-5. There are two great classes of Jews here as elsewhere, the Orthodox and Liberal or Reformed. There are many congregations of each class, and their members show a good deal of religious zeal; but, alas, it is a zeal which is not "according to knowledge." They are usually very ignorant of the Scriptures, while yet dreaming they are capable of enlightening the whole world.

The usual effect of "going West" is seen even among these Jews. The orthodox are not so faithful in the observance of their religion as they were in Europe. This they frequently mention themselves. It comes out in the training of the children and in many other ways. This worldly spirit makes mission work among Jews harder in New York than it is in Europe. And it is harder in Chicago than in New York. All testimony confirms this.

It appears that the first attempt at giving the gospel to the Jews of Chicago was in 1887. In that year the Rev. Jacob Freshman, a Jewish Christian who died last year, came from New York City, and, in conjunction with Mr. W. E. Blackstone, founded the Chicago Hebrew mission. The Rev. Bernhard Angel labored several years in this mission. We were also connected with it for eight months of 1894-5. In 1895 the Lutherans opened a mission with Rev. E. N. Heimann in charge. Our own separate work was begun in January, 1896, and is known as the Messiah mission to Israel. We have preached the gospel to many Jews and hope for a harvest of souls by and by. "My word shall not return unto me void." We trust that with larger facilities we shall go on to a wider and deeper work for God among this needy people. "Pray for us."

We are acquainted with but three missions to Jews in which the psalms are used exclusively in the praise service. These are Messiah Mission and the missions sustained by the Reformed Presbyterian church in Philadelphia and Cincinnati. Psalm-singers ought to be especially interested in the work of these three missions. The psalms are particularly adapted for use among Jews, as they speak so emphatically of Christ, and yet do not degrade him by

profane repetitions of his name. We use them very much in our work, not only in singing but also in personal dealing and the public preaching of the word. Messiah Mission stands for an inspired psalmody, as well as for the riches of the gospel in Jesus Christ.

Mrs. Chalmers and baby, Ruth Deborah, are spending the summer vacation with Mrs. C's parents at Bluffton, O. We hope to join them soon for a little rest. In the meanwhile the Saturday afternoon meeting for children will be conducted by the Rev. J. C. Brodfulrer, D. D. and Miss Martha McElroy, who have faithfully aided us during the present year.

We asked a bright-faced little Jewish girl the other day if her mother was willing for her and her sister to come to our school. "Oh yes," she answered, "she wants us to learn about God."

This same little girl told us how she invited certain other children to come to our school, and that one of them said, "I wouldn't go to that rotten meeting; it pleases Jesus too much."

One day recently a Jewish boy stole an English New Testament from our hall, and later a part of it, torn and *burned*, was thrust under the door. We have kept it as a sad reminder of Jewish hatred of our Lord Jesus and his blessed word. The training in Jewish homes is reflected in the lives of the children, and one of the most prominent features we see is the utter detestation of Jesus.

247 *Center Ave., Chicago, Ill.*

Praying for Rain.

By Mrs. T. C. Rounds.

Praying for rain in Palestine.—Just lately rain has been greatly needed for the crops, and also to kill the locusts and fill the wells. For the last week the towns and villages in Palestine have been very noisy in the evening and far on into the night on account of the following custom: When rain is longed for the elder people say: "We are great sinners, and have lived long in the world; perhaps God will not listen to us, but doubtless He will attend to the cry of our children." So they send them all out of their homes, and tell them to call on God for rain. The children, chiefly boys, dash through the streets, open nearly every door, and sing the following rhyme:

"O everlasting God,
Water our sleeping grain;
Send us from east and west
The beneficial rain.

Cho.: O God, give us refreshing rain;
Send us oil and send us grain.

Send rain that we may plough—
Our oxen now are still;
That we may all have grain,
To grind it in the mill.

The peasant toils and sows,
Grant that his crops may yield;
That we may fill our bins,
Send rain in every field."

Everyone who sees them sprinkles a little water on them, and they dash away to another house. In the villages they not only shout and scream, but a woman goes out with a party of girls, bearing a mill, and her companion carries a rooster. The meaning intended is: "O God, what use is our mill without grain? Send us grain that we may have bread," and the rooster is intended to show that the dumb creatures also need rain as well as human beings. When the clouds appear the shouting increases, and the people get nearly frantic and scream until they are hoarse. And when the rain really falls guns are fired, and great rejoicing is heard on every side. In a village near Nazareth the prayer for rain was read in church, and it caused a great deal of division. The Moslems said: "You Protestants pray a short prayer, and we shout all night." A girl, hearing this conversation in her home quietly remarked: "There is a story in the Bible of two people going up into the Temple to pray. One prayed a long prayer, the other a short one, and God heard the latter." The listeners paused a

moment, and then said, "Perhaps; but it is our custom to shout." The word they use in asking for rain is very expressive. It means, "Rain productive of much good," not heavy, destructive rain.—*Jerusalem News.*

MISSIONARY CORRESPONDENCE.

LYALLPUR, INDIA,
June 20, '99.

MY DEAR FRIENDS:—Last summer I wrote you that we had promises for a new house, but promises would not pay for the brick and other materials. In November, 1898, the Women's Board made good the promises by a substantial draft, which very soon brought workmen and brick on the ground where the new house was to stand. Now we have a good new house containing four large rooms, 16x20 feet, one small room, 12x14 feet, and the usual number of storerooms, dressing-rooms and bathrooms. The plan is very much the same as the house Dr. Gordon built in Sialkot when he first came to India. Perhaps some of you might be interested to re-read his description in "Our India Mission." You would also be able to appreciate some of the things Mr. Crowe has had to contend with the past months. Many thanks are due Mr. Crowe for the hard work he has done in getting the house completed.

Lyallpur is a new place, and so much building is going on that the workmen demand high pay and are quite independent, not caring whether they work or not. After pay day it was quite the usual thing for several men to be missing.

We moved into the house June 2, and there were a few odd jobs for the masons and carpenters to do. I cannot express my delight when those men were dismissed last Saturday evening. They were not under my charge, but to see them at work is a trial for one's patience, and I was very glad that the overseeing the building of a house is not a part of a Miss Sahiba's work.

The rule that carpenters, masons, or in fact any workmen, in this country work by is not to see how quickly they can do a piece of work, but how long they can be and how little they can do and draw full pay. This is especially true when working by the day. Had it not been for Mr. Crowe's energetic efforts we would not have been in our new house this summer. After we had been in the house a few days, we gave the Christians a dinner.

Dinner was prepared for sixty and when the time came not one was missing. Our cook and two men from the city prepared the dinner. It consisted of two rice dishes, one cooked with meat, the other with sugar, cocoanut and raisins, and muskmelons. All sat on the ground on mats and seemed to enjoy themselves very much. After dinner we had worship. Khiwan, who has charge of the book rooms, conducted the exercises. The Munshi, our native teachers, also made a few remarks. They told the people that if they all came out as well on Sabbath days we would soon have to build our new church.

The surprise of the evening was when our cook arose with a large paper in his hand and read a poem he had written for the occasion. He read it with many intonations and inflections, much to the delight of his audience.

Many of our native friends have come to see our new house and we have been able to get nearer to them. When we re-visited them we found more interest than before; also the lessons the munshi gave seem to have taken hold of them, as the Sabbath services the past two Sabbaths have been better attended. Last Friday a weekly prayer-meeting was begun with a good attendance.

We have at last found a Christian teacher and have opened up a school for girls in the city. It is small, but we hope for better attendance when the hot weather is over. All the girls are from Hindu and Christian families.

Perhaps you may think our rooms, 16x20

feet, are very large; but if you could be with us today I am sure you would think they contained too small an amount of air. Last night at ten the wind and dust began blowing and the house had to be shut up, and now at five in the afternoon the wind is unabated. The air is so full of dust we can hardly see, and the hot grit comes sifting in at doors and windows filling the eyes, ears, mouth and nose. It covers every thing and makes me very uncomfortable. The thermometer has stood at 94° since last evening. Such days as these make us long for the June days which Lowell writes of, but he never spent a June day in India.

We are very happy in our new home and are so thankful that we do not have to leave our work this summer, but can stay among our own people.

The Christian women are also pleased that we are to be here. We are very thankful to the dear sisters in the home land who by their gifts have made it possible for us to have this pleasant home, and we can only pray that they may be rewarded for their love and gifts.

Yours sincerely,

KATE A. HILL.

SIALKOT, INDIA, June 27, 1899.

MY DEAR SISTERS:—It is my great pleasure to write to you about our first C. E. or C. U. convention, whichever you have a mind to call it. It was certainly the first of the kind in the Punjab, and may be in India, for I have not heard of any that were conducted in Urdu. Our Woman's Presbyterial Missionary Society has been the first and only one for about ten years, and now our C. E. is the first. You know that they who stand in the front ranks must be strong and well prepared. Pray for us that we may be so!

There are four societies in Sialkot, and we were each to send two delegates. In Pasrur district there are four societies, three of them carried on by the people themselves. The evening of June 19th I left here with six girls in charge and Miss Morrison with one. Dr. Platter came the next morning with three girls, and Rev. I. D. Shalibaz with four boys. We drove the twenty miles in three hours and arrived in Pasrur to find them having a C. U. meeting. It seemed to me like getting home, for I saw so many familiar faces that I had learned to know and love when Pasrur was my home. There was one feature of that meeting which will be recorded in heaven. Five men, our own Mr. Scott among the number, made the statement that henceforth, with God's help, we will refrain from the use of tobacco in any form, and we all felt that the Holy Spirit was working in the meeting.

The first session of the convention was held the evening of June 20th at six o'clock. The church was filled with bright, happy faces, and all were clothed, even to the children, with clean clothes. Three or four sat on chairs, but the rest of us and the whole congregation sat on the floor. This is not a plea for money for seats, for Pasrur church does not want seats. The address of welcome was remarkable in this, that it was read by a man who has only been a Christian about three years, and then could only spell the simplest words; but now he is studying so he can read and learn a verse for the weekly meeting. Rev. D. R. Gordon gave the address of the evening on "Why we should keep the Sabbath and how we should keep it." It was so interesting and helpful that I did not know whether he was speaking in English or Panjabi, and the people seemed to be seeing that they could keep the Sabbath even if their grandfathers had not.

Wednesday morning Rev. Labbhu Mall gave a fine address on "The Bible and How to Read It." He proved every point by the Bible, and with every sentence he uttered you felt more and more that the Bible was a living book to him and the guide of his daily life. After this the reports from the different societies were given, and all the societies, with the exception of the senior and junior societies in the Girl's school, had been organized within the last year. The money collected in the Pasrur society was forty rupees, which was such a large amount that I asked Miss Anderson how much had been given by the missionaries, and she said

she only gave a very little.

The last paper of the morning on "Giving" was by Rahine Bibi, one of the senior class girls in our school. She was very much worried about it being too long, or that she could not read so she could be heard. An American girl would not think it much of a task to read a paper, especially if she had such a good one to read as Rahine Bibi had; but the girls of the Punjab are not used to reading before a mixed audience. By promising her that she could sit and not have to face the people she did very well indeed. I hope to translate her paper and send it to the Christian Herald.

The last session was the evening of Wednesday June 21st. A paper was read by Miss Anderson on "In what Ways can We Support the Church." It contained a short history of the Christian Endeavor society and how it can be worked out in India. Three places asked for the next convention, and the vote decided for Sialkot.

The last on the program was the testimony and consecration service, led by the Rev. Mallu Chand. After hearing the common village people testify what the weekly meetings were to them and to their village, I had no more doubt in my mind as to whether Christian Endeavor will work in India. Many expressed the determination to do more to help others and to consecrate themselves wholly to the Lord, but the pinnacle was reached when Miss Anderson announced that three months before she had decided that, at the coming annual meeting of the mission, to give up her salary entirely, not taking any part of it for any purpose whatever, and to trust in the Lord for her support. Will the cause of self-support falter or go backward when we have another one who is willing to give up all for its sake? Never! The church in India *will* stand on her own feet although Satan's whole army be against her. There was no excitement whatever, but with bowed heads we prayed that we might have faith in a like measure.

It had been our intention to return to Sialkot that night, but a dust storm was threatening and having the girls in our care made us more careful; so we thought it would be better to rest quietly and make an early morning start. But, alas, for the quiet; people were coming and going until twelve o'clock, and at one o'clock the storm came on and fourteen of us had to carry our own beds in on to the veranda. The watchman was told to awake us early, and it was just half-past one when he thought it time to get up. We finally got up before four and were ready to start by five, but we had only gone a little distance when I saw that the horse in the yekka, in which four of the girls sat, would not be able for the journey; so we had to drive to the city and change yekkas. We proceeded very well after that and arrived just in time to escape a shower of rain.

We were very, very tired in body, but how refreshed in spirit! The first Young Peoples' convention of the Punjab was a grand success is the opinion of all who attended.

Your fellow-worker,
MARY A. LAWRENCE.

MURREE, India.
July 5th, 1899.

MY DEAR FRIENDS:—This morning we are entirely enveloped in clouds, and everything is wet with fog. It is almost impossible to keep the dampness out of the house; so I have just had a big fire made, though we are in India, and this is the 5th of July. This time of year one has to guard very carefully against fever. So far most of the missionaries have been quite free from it and have had good health.

Very encouraging reports come from the work in the different stations. One writes from Lyallpur that the work there is moving on nicely, and that they especially see much improvement in the lives of the Christians and in the church attendance. They had lately started a weekly prayer-meeting and a girl's school, the outlook of both of which was very hopeful.

Perhaps you would be interested in hearing something about our coming summer Bible school in Rawal Pindi. It is to begin July 16th, and will last two weeks. As it

will be the first time one has been held in Rawal Pindi, we are very anxious that it will be a decided success in every way, but especially that each one will feel the presence of the Spirit in his own heart. One difficulty in our work among the natives is to get them to understand that simply a book-knowledge about things of the Bible is not sufficient. If by means of this Bible school they come to really understand this, and to long for something more, the work will not have been in vain; it will have accomplished much.

Labu Mall and two young native ministers from Pasrur district are expected to help with the work. They are both excellent young men. Our paster, Rev. Gandu Mall, will also give some addresses. Mr. Anderson and Mr. McConnelee will each have a class in Bible study among the men in the mornings, and in the evenings all will meet together for conferences. Misses White and Dickson will have charge of the work among the women in the mornings. Some of the subjects for conference will be, "Reigning with Christ," "Perfect Salvation," "Faith," "Humility," "Separation," "Service," "Boldness in Service," "Stewardship," and "Power." Your Sister,

ALMA C. MCCONNELEE.

FOREIGN NEWS BUDGET.

Egypt.

Miss Dorcas Teas, under date of June 28, 1899, sends news from Asyut as follows:

"At present Egypt is surely a dry and parched land." Scorching winds and sand storms are the order of the day. We are on the eve of our vacation just now, and naturally as the time draws nearer the heat and all other inconveniences become more unbearable.

We are few in number too, as all the missionaries, except the medical staff, have gone to seek cooler regions. Mr. and Mrs. Hart and children and Miss Duncan left on May 6th for America. We were loth to part with them and miss them much, but we look forward hopefully to the time when they will again return and take up the beloved work which so sadly needs them. The wee boys are very much missed too, and we trust they may come back restored to health, as little Hugh especially had such a hard winter with sickness and sore eyes.

The schools closed a month ago and the tired workers have slipped away for a much needed rest, leaving our circle small indeed. Our prayer-meetings are quite informal being sometimes held on the veranda of the Doctor's house where the most air can be found, and without lamps in the evening twilight we sit taking turns in speaking our thoughts on the subject, reciting texts bearing on the same, or join in singing of psalms. Last Sabbath evening we were agreeably surprised by the coming to our meeting of six young men—English and Scotch—from the new reservoir works in Asyut. Invitations had been extended to those workers that there was a welcome for all who would come to Sabbath or Wednesday evening meetings. Lights were soon brought and a regular meeting was held, two others coming in later. All seemed happy and sat a little while afterward, talking and wishing they had been present at past meetings. We hope they may continue to attend our meetings when we return for the winter's work. The hospital is prospering and will be kept open all summer on account of the reservoir works, which employs, when in full working order, about 12,000 natives and some Europeans.

Our staff has agreed to give them medical attention and receive the injured men into the hospital. We are, by this new work enabled to reach many more people than heretofore, injured cases sometimes remaining in the hospital a month and often a much longer period. Most of them are Mohammedans; they learn to pray and commit verses of scripture and listen very attentively to the explanations of portions from the Gospels, often even asking for more. Who can tell what God means to do through this great opportunity given to us; may it tell for His glory in the last great day.

We have been deeply concerned about Rev. Morrison Giffen, who has been for the past two months in the Cairo Deaconess Hospital. He is still seriously ill, temperature at 103° F., and very weak. We can only commit him to a kind Father who will do all that seemeth Him good. Mrs. Giffen and the dear little children have our heartfelt sympathy. [More recent word from Egypt reports Mr. Giffen convalescent.]

Mrs. Wm. Harvey, of Cairo, says:

Less than three months ago I wrote of the death of three sons of three of our native pastors. Last week Rev. Solleh Honalla, who had lost a son less than three months since, was called to give up his only remaining child, a little girl of five months. This is the fifth little body they have laid away in the cemetery at old Cairo. The parents know that "God doeth all things well," but their hearts are sad and lonely. Word comes from Sinoris this week of the death of two of the oldest members of the congregation there. Of one of them, Rev. S. Honalla writes, "He was sick for one week only, and he gave many evidences to prove that he has gone to the everlasting rest."

On the 20th of June we were astonished in the early morning to see heavy clouds, and soon we had a nice shower of rain. This is only the second time that we remember seeing rain in June since we came to Egypt in '65. The natives look at it as something so strange, that they regard it as a bad omen, and expect something wonderful to happen. The Nile has already begun its annual rise, and farmers and others are wondering and surmising whether it will be high or low. There is a great deal of building going on in the city. Wherever one goes new buildings are seen going up, and yet all complain of high rents. One hotel which is being enlarged is said to have one thousand workmen employed on it. Any one willing to labor

with his hands can find employment. But there are a great many who cannot "come down so low." A woman said to me sometime ago, "If my brother cannot get employment in a cigarette factory, as before, he has said he would have to get some articles and go to some part of the city where he is not known and sell them." A change of occupation is a great disgrace. You see there is just as much pride in the East as in the West. Pride is so rooted in the human heart that nothing but the grace of God can drive it out.

Miss Anna Y. Thompson tells of change in school location:

The Kubeisi school moved to new quarters in June, and in some respects it is a more suitable house, as it is a one story, with a small yard beside the door. The windows are low, and it is not uncommon for men to look in on Sabbath afternoons to listen to the lesson. The daily attendance is about eighty-five, but the enrollment was one hundred and fifteen last month. We are trying to make the children pay something in the way of tuition fees, and this has kept some away. We get from fifty cents for English down to two and a half cents, or nothing, for Arabic. Miss Harvey has been going for some time to teach the English classes in the school. The services on Sabbath afternoon are fairly well attended, and also the women's prayer-meeting on Wednesdays. The missionary society is one of the encouraging features of the school. We are paying from its funds $1.50 to a widow who learned to read in the school, and who is now able, with her lessons, to take charge of the primary room. Nearly ten dollars were paid over to the school expenses last month from the treasury of the society, so we are quite encouraged. The school is still kept open this month, as many of the parents plead for short vacations, because their children are among them so much when they are at home. The Bible women under my care are mostly working this month, but three have taken this month for vacations instead of August. One of these is sick in bed, another has gone to visit her sister in the upper country. In a letter to me she said she was talking to the Moslem neighbors about Jesus and it seems sometimes as if she were talking to them in an unknown tongue. May God glorify His name in the salvation of souls.

India.

Mrs. D. R. Gordon writes from Dharmsala:

Dharmsala this year is unusually quiet. The Gurkha soldiers having been sent to the front as protection, has removed many of the English officers and their families; still we are not lonely, for we missionaries as a rule have only calling acquaintance with the English in the hill stations. Being here for only a few months in the year, we do not get much beyond this, but this season we especially miss Colonel and Mrs. Sage, who have gone home to England on a furlough, or perhaps never to return to India. They were very kind Christian people and always manifested great interest in our missionaries, showing kindness in every way possible as opportunity afforded. The church of England Chaplain, Mr. Lewis, and family, are also in England this year. We miss his weekly bible readings and good sermons as well. A new chaplain is here in his place who is very "High Church." He teaches and preaches that confession of sin to a priest is necessary, also that the real soul, body and divinity of Christ are in the communion bread, and, not allowing a lepartic of it to be wasted, he picks up every little crumb and eats it. How sad to see the Church of Christ and the Church of Rome so nearly ready to clasp hands and walk together. We missionaries in Dharmsala are few in number as yet, and our number will probably remain small until September, unless some of our missionaries on the plains have to give up work and come up for health. Mrs. Crowe, Mrs. Ballantine and little Agnes live together; Mrs. Caldwell and her two little ones alone, while Auntie Gordon and Walker and myself are together. We are most thankful to have this comfortable and beautiful place in which to spend our summers away from the scorching heat of the plains; yet at the same time this separation of families is most trying indeed. But our little children could not exist very long in this Indian climate had we not a refuge from the heat. Just now as I look out the door I see Mrs. Caldwell passing by on the lower road with her little girl, May, walking beside her, and her little nine-months-old baby boy comfortably riding along in a cushioned basket tied to the back of a native mountaineer. This is the most convenient manner of transfer for the little ones over these dangerous mountain paths. They enjoy it hugely, and it is most agreeable to the heart of the mother to see the rapid change which takes place in the formerly bleached and pale appearance of their little faces. In this delightful mountain air it takes only a few days to bring back the roses to the cheeks. The rains are setting in earlier than usual this year. We have had some very severe wind storms, doing much damage to houses and crops, unroofing parts of buildings, uprooting trees, the huge hail stones breaking much window glass and utterly ruining all vegetation. Our old mission watchman, (Matsaddi) who has been in mission employ for over thirty years, says he has never seen such a season before. These storms seem more like our American cyclones than anything I have ever seen in India. Mr. Gordon leaves Gurdaspur on tonight's train for Pasrur, to attend a Y. P. C. U. convention of our native societies, the first convention in our mission, or perhaps first of the kind in the whole of the Punjab.

Our missionaries at present are all enjoying good health. We are all very thankful to be able to report Miss Josephine Martin, who was so very ill, as much improved.

Mrs. Blanche H. Anderson says:

We are feeling rather lonely in Pindi now, as Mrs. Barr, Mrs. McConnelee and the three children have gone to Murree. We miss the children somehow, but it was getting quite too hot for them here. They write us from Murree that the weather there has been quite cold, and that they have had three severe hail storms in a very short time.

I wish you could see our Junior Christian Endeavor society. We organized in January, and have a very interesting society now. Last week I told the children I would bring them tracts, and we would have a literature committee to distribute these tracts to the heathen in the bazars. After the meeting on Saturday evening last each some of the older ones came up to the desk and gave me a neatly written paper, some quite long and others short. On asking them what they were, they said, "Oh, these are the tracts for you,' and I then found out that they had misunderstood me, (strange to say,) and they themselves had written the tracts for distribution. One was on the sin of Ananias and Sapphira, another The Rich Man and Lazarus, etc., etc,. and all were very well written in the native character. I wonder how many of our Juniors at home could write tracts for distribution. The Y. M. C. A. library is open now, and making a small beginning. We have Leslies, The Century, Record of Christian Work, C. E. World, India Endeavor, Young Men of India, and the Indian Standard, besides the local newspapers. We have also a few volumes as a nucleus for a library.

Miss McCahon writes:

I witnessed a military funeral yesterday for the first time in my life. The circumstances of the

deaths were very sad. Two British soldiers were drowned on Sabbath morning in the presence of a large number of their comrades. They had gone to bathe in a stream, not far from their barracks, where there is a bridge. One of them, not a swimmer, jumped in, and the current being very swift (the streams are in flood now as the rains have begun) he lost control of himself, and his friend jumped in to rescue him. The latter was an expert swimmer, and the others not knowing they were in a death struggle thought they were sporting by diving, etc. When it was too late they could do nothing, and both were drowned. The bodies were found after considerable search, and the inquest brought out the verdict that Haines, the swimmer, had been strangled by his friend. He also had a cut across his forehead. The inference is that the drowning man gripped him in such a way as to render him helpless, and pulled him down with him into death. The funeral was most impressive and solemn. First marched some eighteen or twenty men with their carbines reversed, i. e., with the muzzles pointing down. Next came the band playing a dirge, followed by the bodies. The men belonged to the artillery. Each coffin was borne on a gun carriage, and was covered by a Union Jack. On top was placed the helmet and sword of the deceased, while immediately behind each, was led the horse that had belonged to him, with all its equipments on, the saddle empty, with the boots reversed in the stirrups, i. e., with the toes pointing back. I have read of this, but the sight made the heart ache as no description can do These were followed by the men of the regiment on foot. The English Chaplain met the procession at the gate of the cemetery and walked before the coffins, which were borne to the graves on the shoulders of eight men each. As the procession moved slowly along, the burial service of the church of England was read, beginning "I am the Resurrection and the Life." After the coffins had been lowered, three volleys with blank cartridges were fired by soldiers who carried the carbines. This was the final act, and the comrades of the deceased marched back to their barracks. Let us hope that many of them may be led to think seriously of the need of One who is able to save them from a worse death than that of these two young men. Haines lost his life trying to save his friend, but there is one "mighty to save" who can "save to the uttermost, all who come unto God by Him." Reader, He is able to save *you* no matter what your condition is.

YOUNG PEOPLE'S DEPARTMENT.

Young People's Christian Union Convention,

PITTSBURG, PA., AUGUST 2-7, 1899.

DEAR MAGAZINE FRIENDS:—I was requested by one of your earnest workers to give you, from a Southern standpoint, my impression of the Y. P. C. U. convention lately held in that great Presbyterian city, Pittsburg. In truth, I sigh and say:

"I wish I had a silver tongue,
And words of purest gold,
For then Thy praises could be sung,
My tale could then be told."

However, one chief and conspicuous idea occurred in my mind, and it grew in intentensity as each day's proceedings advanced and were signalized by success. It was this: The Y. P. C. U. has learned, as we all must, that three things are necessary in the accomplishment of any purpose or plan: 1st, Believe that you can do it; 2d, Try to do it; 3d, Do it.

The convention was an immense success. There was an exuberance of spirit and it was of the right kind. The Christian cordiality was charming, especially marked to strangers. If each visitor or delegate should carry home only a wee bit of the leaven that leavened this whole lump of Christian work, and let it pervade and permeate our work at home,—Oh, upon what wholesome and heavenly manna would we feed hungry souls, and feast ourselves, as we labor in the Master's vineyard! This convention will have then have accomplished its spiritual purpose.

I cannot refrain from mentioning the peculiar pleasure and special privilege enjoyed in worshipping on Sabbath in the First United Presbyterian church, of Allegheny, and the social meeting with the family and friends of our sainted and beloved uncle, Dr. John T. Pressly, for thirty-eight years pastor here, whose name is still held dear, not alone by the United Presbyterian church but in our own Southern church where the Pressly name is legion.

We also learned a lesson of love from the present loved and honored pastor, Dr. W. J. Robinson, and the members of this church, which if practiced in all our churches would accomplish much to strengthen the tie that binds us in Christian unity. It was this: The entire membership seems constituted a "Barnabas committee," and, led by their pastor, this people seek and greet the stranger within their gates with a hearty hand shake and "God bless you" that lightens the burden and encourages many a tired traveler as he rests by the wayside.

Of all the good given out during this

grand convention we can solemnly say, "I shall go on the strength of this meat many days." SALLIE MILLER BRICE.

Chester, S. C., August 8, '99.

Convention Notes.

At every convention we find a few who who have come for the first time. We have not found any who have declared their first convention shall be the last.

This convention means very much to United Presbyterians located in remote sections. In fact this is an oft repeated statement at every convention since 1895. Home and foreign missionaries, and members of weak congregations in out-of-the-way places, are grateful for the quickening which comes in no other way than by contact with these large assemblages.

The United Presbyterians of Pittsburg and vicinity will long be held in grateful remembrance by the delegates for their untiring efforts to promote the comfort and welfare of those who attended the convention. Lunch was served at the down-town headquarters to the delegates who arrived before night on Wednesday. At the convention hall, a bureau of information, a post-office, a rest room, a check room for parcels and minor conveniences, were provided. Also the heated atmosphere of the hall was modified by artificial air currents.

The convention choir was a great feature of the meeting. The convention numbers, which had been sung into the hearts of the people in previous years, were rendered in an inspiring manner. The same was true of the newer music. But to the greater number of delegates the singing of "Old Hundred" and "Webb" will be remembered with the greatest delight of all. No such psalm singing has been heard in this generation.

The Pittsburg convention means greater unity of purpose and spirit in our church. It brought India and Egypt nearer us. Our brethren of Canada and the Pacific slope did not appear as far away as they did before. Our college at Knoxville and the mission stations in the South seemed drawn closer to us. The nearer we get to God, the nearer we get one to another. R. L. D.

Was the Pittsburg convention a success? Aye, verily, if we may judge from the look of gratification which appeared upon the faces of all who were in attendance thereon, or from the eagerness which possessed delegates and visitors to be present at all the sessions, or from the feeling which prevailed among us of having received renewed spiritual energy and power. We earnestly pray that the characteristic tendencies of the convention—sympathy, earnestness and devotion to the cause of Him "whose we are and whom we serve," may be the prevailing tendencies in the work of individuals and societies throughout the church during the coming year. There can be no doubt that the seven thousand and thirty-nine delegates and visitors would, if asked to do so, rise up and with one accord exclaim, "Truly it was good for us to be at Pittsburg,' therefore we want to share some of the good things of the convention with those who could not be there.

Among the good thoughts which Dr. Dixon gave us are these:

"A young man's creed is his salvation, because 'As a man thinketh in his heart so is he'."

"Remember this—I serve God because I belong to him; I do not belong to him because I serve him. God makes servants by loosening bonds and giving liberty."

"When God speaks, let every one be true and every man be firm."

"Every young man should see a vision. God pity the young man who never builds air-castles?"

"The danger is of magnifying liberty into anarchy. Your liberty ends where the good of other men begins. You should be willing to give up your liberty for the weakest man on earth. Let your work be God's work, done in God's time, in God's way and for God's glory. Take sides with God against sin. Do the thing that is next."

"Seek not so much the blessing of God as the God of blessings, nor the love of God so much as the God of love."

One of Dr. Burrell's strong remarks was: "People say, 'The saloon has come to stay.' Perhaps it has. Murder and vice have too,

but God sends you forth to strive against them."

Mr. Lawrence defined the Sabbath-school as "The right hand of the church." He remarked that Ian MacLaren's reply to the question, What is the strongest influence for good in the work? was, the Sabbath-school. "The Sabbath-school is not a field to work in, but a field to work with. It has done more than any other movement to popularize the Bible. The tribe of Sabbath-school scholars is increasing. Every two hours of sunshine marks the birth of a new Sabbath-school having an average membership of one hundred scholars. The Sabbath-school secures co-operation and is the greatest evangelist in the world. It is like the gulf stream which winds as it goes and warms all that it touches. Young People's societies mean young people for young people; the Young Men's Christian Association means young men for young men; the Young Women's Christian Association means young women for young women; the Boy's Brigade, boys for boys, but the Sabbath-school means all for all. In the Sabbath-school there is a place for every one. We must be ready to be used."

With this remark we would place a word of Dr. Galloway's that "we must become efficient in one position before we shall be called to one of greater responsibility."

Dr. McKee in answering the question of the effect of the Young Peoples' organization pointed to the growth of the denomination's work in ten years, and claimed the young people had a share in it and would continue to share during the ten years to come in the work in the grand old psalm-singing churches of the Associate Reformed Presbyterian church, and in all the United Presbyterian churches of North America and in the heart of the Punjab, and in the land of the Pharoahs.

We have spent a week upon the "mountain tops" of inspiration, and as we go down into the lowlands of plain, ordinary living may we go with the light of His countenance upon us and claiming His promise "I am with you always."

E. J. P.

Gems from Dr. Dixon's Address.

"If you put 1 first you can make 10,000 out of four naughts. If you put God first in your life, He can make something great and wonderful out of nothing."

"It is possible for God to own you and yet Satan possess you. If Satan possesses you, he is a *thief*. I still *own* a good overcoat which I possessed last winter, but a thief got into my study and he now possesses it."

"I saw the sun sink down into the waters of the Mediterranean sea. Yet I believe scientists rather than my eyes, and *know* the sun did not sink into the waters. Shall I believe a *man* in spite of my eyes, and not God?"

"Keep your eyes fixed on the distant star —but watch your feet. Keep your eyes fixed on the distant goal, but do the duty that's nearest you."

"We criticise the Puritans because they hung witches. It is better to believe *something*, enough to hang witches, than not to believe anything, enough to do right."

Impressions of a Missionary.

Coming from a land filled with Mohammedan mosques and Hindu temples, where Christ is still "despised and rejected of men." and where christianity is held in contempt, it was truly inspiring to come to a city full of churches and to see the thousands of Christ's followers who honor His name.

Above all else the Christian fellowship was indeed food for souls who had felt the starving of years of comparative isolation. It was good to come home to get this and be refreshed and re-invigorated by these sights and experiences. We will go back looking forward more confidently and hopefully than ever to the day when Egypt and India too shall be filled with churches and earnest Christian people.

Since coming home I have been so depressed with the indifference, even among staunch Christians, to the duties of citizenship and a disposition to shirk because politics are not pure as they ought to be, that I was glad to hear these important duties and responsibilities pressed home. No one

could do that better than Dr. Scovel.

Dr. Dixon's terse, original way of putting things made a lasting impression. We longed to be brought to the point where we desired more to see Christ's face than all else, and resolved to be more earnest than ever in seeking him. Then will we be ready to do God's work in God's own way, at God's time and for God's glory.

Dr. Reid's earnest words while helpful to all seemed especially calculated to bring home to those of us who have been called into positions of trust and responsibility as teachers and leaders a deeper sense of our personal need of being cleansed from all idolatry and given a new heart of flesh and filled with the Spirit. His earnest words were especially adapted for us as missionaries who must spend our lives where external surroundings are full of evil. We need to be "saved from all uncleannesses and kept in the power of the Spirit.

We cannot, however, even touch on all the lessons we learned; so let us just add a little on the social side. Pittsburgh is noted for the hospitality and kindness of her people, and they in no way fell behind this time. The local arrangements were perfect, and the vast crowd was handled without confusion. Then it was so good to meet so many friends, both old and new, and feel their warm interest in us as their missionaries. These pleasant memories will brighten many a lonely day. M. M.

Snap-shots of the Convention.

Three hundred white capped local workers served as guides to delegate and visitors.

Twenty-five hundred lunches were served during the first day and evening.

Fully fifteen thousand delegates and visitors were in the city at the opening of the convention.

Five thousand wore badges the size and color of a $20 gold piece, while ten thousand more wore ribbon badges.

To secure a correct report of the number registered the first three days, many willing workers continued their count till midnight Friday night, and some of the committee worked till Saturday morning.

Meals and rest were secondary matters with the hundreds of young men and women who served on the various local committees.

Four or five thousand maps of Pittsburg and Allegheny, measuring 15x18 inches, were furnished free of cost by Mr. D. T. Reed, of Pittsburg.

These maps which located the streets, public buildings, the U. P. churches, and places of interest proved of practical help to visitors.

No human efforts are perfect, but the committees who served the convention delegates and visitors left nothing lacking for the comfort and pleasure of all.

The good humor of the crowd was proverbial.

At the entrance to Duquesne garden the porte-cochere served to protect several hundred people at a time from sun (or rain) while waiting for street car or while greeting friends.

Among the pleasing things of the convention was the presence of a colored delegation from the South. They were welcomed with much heartiness and treated with all due courtesy in the convention, and by all the committees in charge.

The social element was one of the pleasing features of the convention.

"Blest be the tie that binds,
Our hearts in Christian love."

Duquesne garden was dazzlingly beautiful with its hundreds of electric lights, making the place attractive day and night. It was scientifically ventilated by fresh air being pumped in through cylinders at the rate of several thousand feet per moment. Matting covered the aisles to deaden the tread of feet.

The platform, extending fifty-feet into the hall proper, seated nearly one thousand singers. The great desire of the crowds to gain front seats prompted many an effort heretofore unknown at conventions.

Sabbath Sermons.

On Sabbath the churches of Pittsburg, Allegheny and vicinity were crowded with worshippers, morning, afternoon and night, notwithstanding the "Sunday" newspapers (which find but few, if any, patrons among psalm singers) would have the world be-

lieve that the U. P. young people deserted the churches for pleasure seeking on the Lord's day.

Space cannot be given, as we would desire, but among the many excellent things said we quote brief extracts:

Rev. D. C. Martin, of the East End Reformed Presbyterian church, spoke on "A City Given to Idolatry, during which he said:

"Pittsburg is full of altars and temples, but in God's name and His truth, I verily believe, Athens will rise up in judgment against us. With all our many beautiful churches; with all our Sabbath-schools, Bible teaching; with all the faithful declarations of Jesus; with able expounders; with all the organ and cornet blowing to attract the crowds, what is our city today more than a great pleasure ground, where the law of God is by multitudes ignored and each one follows the dictations of his own will.

Pittsburg is mad upon idols of which Athens never dreamed. The god of pleasure has as many votaries, and the Bacchus of Athens might blush at the orgies of the Bacchus of Pittsburg. And as for Venus, her votaries are not in Ephesus so much as in the modern cities of America. We think we are very religious here in Pittsburg and some talk sneeringly about the Continental Sunday and point the finger of scorn at Paris and other Continental cities, but I have seen more Sabbath desecration from my own door than I saw in Paris, when hunting about to find it."

Miss Mary J. Campbell, of Burlington, Ia., who has returned from missionary labors in India, spoke in the Oakland chapel She told interesting anecdotes of how young girls after praying and doubting the existence of a Holy Ghost, because no miracles had been wrought and there was no visible presence, finally received the blessing of understanding. She also told how the first self-sustaining church had been established. The wealthiest man in the congregation earned only 5 cents a day, but once at a revival meeting, the native minister of the congregation became convinced that it was his duty to give up his American salary and depend upon his flock to support him. More churches are becoming self-sustaining now in India, but Miss Campbell made an appeal to those present to give up something that they could well afford, and offer it to foreign missionary work.

No address of the convention moved the audience as did hers.

At the Sixth church, Allegheny, Rev. Dr. James Rankin, of Denver, said:

"The present problem is how to reach the masses. Our churches throw open their doors and issue invitations, but these people do not come. To the mass meeting, the politician adds personal work in every house and ward. If we want the masses we must go after them. Have we not failed here in the past? Mrs. Jellyby, in "Bleak House," had handsome eyes, but they had a curious habit of looking afar off. She could see Africa, but not her own home. Some people can see nothing this side of the horizon. They enthusiastically support foreign missions, but have a faraway look when their pastors talk of work about them."

Rev. T. H. McMichael spoke in the Sixth church on North Highland avenue and, in part said:

"The words which I would leave with you in these closing hours of the tenth anniversary convention are those words of our Master, spoken first to the eleven, 'But I have chosen you.' I would have you feel that they are words addressed to each of you, as an individual, by that Savior. He has chosen you for companionship that you may be with Him. He has called you 'friend.' If you are His friend, He would know the secret of your heart. He delights in your company. Let nothing, then, keep you from His daily presence."

Junior Program for October.

Growth of Protestant rule during the century and relation to missions.

OPENING PRAYER.

"O Lord, we come before Thee now,
Our eyes we close, our heads we bow;
O, come and teach us how to pray,
And serve Thee better every day.
Lord make us to be wholly thine,
And let thy light within us shine."

Amen.

RESPONSIVE EXERCISES.

The Sower and the Seed.

LEADER.—Behold a sower went forth to sow.

RESPONSE.—Some seeds fell by the wayside,

L.—And the fowls came,

R.—And devoured them up.

L.—Some fell on stony places,

R.—Where they had not much earth,

L.—And because they had no root,

R.—They withered away.

L.—And some fell among thorns,

R.—And the thorns sprang up, and choked them.

SOWER'S REWARD.

L.—They that sow in tears shall reap in joy.

R.—In due season we shall reap if we faint not.

L.—He that goeth forth and weepeth, bearing precious seed,

R.—Shall doubtless come again with rejoicing, bringing his sheaves with him.

L.—Blessed are ye that sow beside all water.

R.—Whatsoever a man soweth, that shall he also reap.

L.—He that soweth sparingly shall reap also sparingly.

R.—And he that soweth bountifully shall reap also bountifully.

L.—To him that soweth righteousness, shall be a sure reward.

(Have prayer for a special blessing upon the seed-sowing in mission fields.)

L.—What does Mark say of the sower?

R.—The sower soweth the word.

L.—What does the Psalmist say of the word?

R.—Thy word is a lamp unto my feet, and a light unto my path.

L.—Who is our light?

R.—The Lord is my light.

L.—Having received the light what are we to do with it?

R.—Let your light so shine that men may see your good works, and glorify your Father which is in heaven.

L.—How did light come to us?

R.—God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish.

L.—Why should we give this light to others?

R.—If God so loved us, we ought to love one another.—*From Seed Sowing, by Martha McCaughey.*

Some questions for papers or discussion.

What countries have Protestant rule?

What countries have recently come under Protestant rule?

What effect has Protestant rule had in opening up heathen nations?

Relation to missions as shown by English rule in Egypt and India.

As shown by Spanish rule in Cuba and the Philippines.

As shown in mission work in South America.

Closing prayer.

Make this meeting full of life with singing from the "Convention Book." Also call on persons to tell of the Junior hour at the convention.—*Luie C. Jamison.*

San Diego, Aug. 22, 1899.

EDITORIAL.

"More Knowledge, Better Service."

The Minutes of the meeting of the Women's General Missionary Society, held in New Castle, Pa., can be had on payment of postage—three cents a copy, by applying to the General Literature secretary, Miss Emma Mabon, 180 North Avenue, Allegheny, Pa. Every missionary worker should make herself familiar with the contents of the Annual Report. It cannot fail to stimulate missionary zeal and develop liberality. We would also urge a study of the Minutes of the General Assembly. Many an appetizing fact will be found in the Annual Reports, which you will get nowhere else.

Owing to a delay in the receipt of the pictures of some of our educational institutions, we are obliged to defer presenting these until another issue of the MAGAZINE. We regret also that there was not room to print all the excellent reports which reached us from the Young People's convention and Presbyteral societies.

We are much indebted to Mr. W. J. Sawyer, of Allegheny, for the beautiful picture of the graduates from the Girls' School at Cairo, Egypt, in connection with his interesting article on that subject.

At this time when there are a good many missionaries remaining for a while in the home-country, and in view of the fact that during the coming autumn and winter many of them will probably be requested to address congregational or presbyterial missionary societies, we think a few suggestions with regard to the treatment of these friends may not come amiss.

Missionaries are almost invariably anxious to tell about their work and to plead for its maintenance. But the simple fact that a man has been sent by a church to do its work does not give it a right to make unreasonable demands upon him, specially during that vacation time when he should be gathering strength to return to his exhausting work. It would seem, then, proper that some adequate remuneration should be tendered him for any address or lecture which he might give. A Board of Education would hesitate before asking a teacher in its employ to do extra work during holiday-time without offering something in payment, and the teacher himself would be quite justified in declining to take up any such unrewarded labor. True, he might do it for the love of the cause; but his employers would have no right to demand the service. On the same principle, we cannot think it just to expect a missionary to take arduous journeys, often in unfavorable weather, in order that he may deliver an address, frequently under unsatisfactory circumstances, receiving as his only compensation the price of his railroad ticket, and entertainment at the house of some one whom he may never before have known.

Human life and strength are too valuable commodities to be demanded in this selfish way. If a man choose to bestow them upon us voluntarily, the question then assumes a different form. In addition, we might suggest that what we pay for, we usually value more highly; while on the other hand we are apt to feel under special obligation to do faithfully and well something for which we have received due compensation.

In this same connection, we would add a hint about arranging the meeting where a missionary is expected to speak so as to give him the place of prime importance. We should try to have, if necessary, a previous session at which all routine matters may be accomplished. Even a superabundance of devotional exercises is, in our judgment, a mistake on such an occasion. When we reach a better world, we trust that we shall never tire singing God's praise; but while we remain upon this earth, our frames and tempers are but human, and we can scarcely be attentive when we are weary. To the missionary, when he is telling his story, we owe the duty of having our minds and bodies as free from fatigue as is possible.

From The Indian Standard, published at Rutlam, C. I., we learn of the organization of an Anglo-Indian evangelization society, whose object is "to provide additional ministers and religious services for Europeans in tea gardens or railways, and in other employments." It is judged that anything tending to develop the morality of Europeans in India will be of assistance to missionary work among the natives. This project reminds us of the effort being made by D. L. Moody to send good literature to India, for the use of the five millions of English-speaking people there, many of whom are as devoid of a saving knowledge of the Gospel as are the heathen themselves, An effort toward sending a number of the Colportage Library books to India, for use among the class of which we write, is now being made, and Mr. Moody solicits monetary aid in carrying on this work.

The whole matter of good literature in the foreign mission field deserves attention. As Mr. Moody says, "A book will go anywhere; gets into cabin or palace; awaits its time to be heard; is never tired of speaking; travels further and cheaper than others; is unaffected by climate, and untouched by fever." It is stated that in India alone there are now, 3,500,000 pupils attending schools, and that 75,000 of these are in those institutions which are under the care of the missionaries. In all the schools there is an effort made to have the English form of culture predominate, in contradistinction to that mode more accordant with the native ideas of education. It is strongly desired by the Indian Christians that an attempt be made to impress the Gospel upon these young people who are becoming educated, but in many cases not christianized. Useful reading matter in the native dialects also is greatly needed among those who have already become converts from false religions. It is proposed to discuss this topic at the World's Missionary Conference to be held in New York City next April. In this connection we cannot refrain from quoting what Rev. F. B. Meyer said at the centenary meeting of the Religious Tract Society: "India has one hundred and ten weekly newspapers published in the vernacular, which have a distinct bias against Christianity and the settled order of Christian civilization. In Lucknow and Cawnpore, fifty presses are turning out tons of impure and anti-Christian literature every week. Buddhist priests translate Ingersoll's tracts to counteract missionary teaching, and not a student leaves the university in Madras without receiving a packet of infidel literature. The old religions of India, mighty as they are, are crumbling away before the progress of education, and many a student in passing through college loses all his religious belief. Then, when the soil should be ready for the Christian missionary, the infidel steps in and sows tares, and the great fight of the coming century will not be against misbelief but unbelief. To pour in a flood of gospel literature is the only way of saving India to christianity."

From the Home Mission Monthly we clip the following item: "The honor of sending the first Presbyterian missionary teacher to Porto Rico belongs to the Presbyterian society of Cincinnati, which has raised the amount required as an extra."

A medical missionary in Persia writes: "In this land there are no lunatic asylums. The poor lunatic is chained, his feet fastened in the stocks, is constantly beaten and half-starved with the idea that if badly-treated, the devil will the sooner leave him. And then, as a last resource, when the friends have grown tired of even this unkind care of their relative, the lunatic is given freedom in the desert. His hands are tied behind his back, and he is led out into the desert, and is never heard of again." In view of this dreadful state of affairs, we are happy to learn from The Missionary Review that the first asylum for the insane in Asia has been established at Asfariyeh, near Mount Lebanon.

The frequency and serious nature of the recent strikes are enough to make the most frivolous reflect. The problems confronting society with regard to such upheavals are sufficiently puzzling. It does not seem right to encourage the strikes in taking the course they do; yet, on the other hand, the side of capital has grave offenses for which to account. When we consider those who bear the burden of labor, we are moved to cry out

"O masters, lords, and rulers of all lands,
How will the future reckon with this Man?
How answer his brute questions in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall reply to God,
After the silence of the centuries?"

The season of conferences and conventions will soon be drawing to a close. It would be impossible to give any detailed account of all those which have taken place. The Christian Endeavor convention in Detroit, the Epworth League convention at Indianapolis, the International Council of Women in London—all these merit attention. But we have selected two on which to speak a little more fully—the centenary of the Church Missionary Society, and the meeting of the National Educational Association. The former of the gatherings occurred in London last April. Great enthusiasm was aroused by its sessions. Addresses were made by many notable speakers, the American Episcopal church being represented by Bishop Whipple, of Minnesota. The Church Missionary Society has sent out more missionaries than any other organization, and has its representatives all over the world. Last March it had the joy of seeing its two thousand and third missionary go forth to spread the glad tidings. Its motto for the new century is, "There hath not failed one word of all His good promise. * * * The Lord our God be with us as He was with our fathers; let Him not leave us or forsake us * * * that all the people of the earth may know that the Lord, He is God; there is none else."

The thirty-eighth annual convention of the National Educational Association met in July at Los Angeles, California, and is said to have been attended by ten thousand teachers from all regions of the country. Many educational problems were discussed. The value of "An Educational Policy for our New Possessions" was treated by W. T. Harris, secretary of the United States Bureau of Education. "The Relation of the Secondary Schools to the Universities" seems to have been considered with much interest, while the usual subjects, such as manual training and kindergarten work, were also discussed. We regret to notice that to Bishop Montgomery, of the Roman Catholic church, was assigned the topic, "The Religious Element in Education." It seems ill-advised to give such prominence to the representative of a system which is surely the enemy of the public schools as they are now administered, and a foe to all freedom of thought.

It should be a subject for rejoicing that the great Peace Conference, recently held at the Hague, should have accomplished even as much as it has. More would have been

desirable ; but the prospect of a court of arbitration is, in itself, matter for thankfulness. The very fact that such a conference has taken place brings us decidedly nearer to that glorious, that halcyon day, when the nations shall learn war no more.

THE BOOK-SHELF.

CATHARINE OF SIENA. By Arthur Pierson.

This work is a very glowing account of the life of a woman who would probably have been remarkable in any age, but who is particularly noticeable when we reflect upon the period of the world's history in which she lived. Round her name cluster many monkish legends, but from the mass of tradition some grains of truth may be sifted. Born in 1347, Catharine grew up amid humble surroundings, a creature apart from all her friends, at an early age showing great devotion to her religious beliefs, apparently inclining to a life of seclusion in some conventual order, but in later days being forced by conviction to assume a more prominent position before the world. As we read of her self-denying and noble character, we can but regret that she lived in a time when the true light was dimmed by the veils of man's tradition; for hers was, nö doubt, a soul yearning for the truth. She was, like Teresa, a reformer within the church as it then existed. Moral and physical corruption were all around her, and against these she waged a persistent warfare until the end came. Many and wonderful were her experiences, arduous her struggle to aid those around her. Visions both of glory and torment came vividly to her mind, and at times she almost seemed to be endowed with supernatural qualities. Dr. Pierson tells us that "Catharine did not protest against false doctrine, but effectually did she contend against unholy practice." Wiclif, her great contemporary, lived long enough to progress farther in the way of gaining a clear vision of God's holy truth. Catharine, however, though never becoming alienated from the false church, seems to have grasped the great fundamental truth that salvation comes alone through Christ. She died in 1380, at the age of thirty-five. Dr. Pierson dwells at length upon her mission, which resulted in the return of the Pope from Avignon to Rome, and upon her special qualifications as a lay-preacher. This little book is written in the author's characteristic style, and gives a life-like picture of an interesting and remarkable character. Funk and Wagnalls, 30 Lafayette Place, New York City.

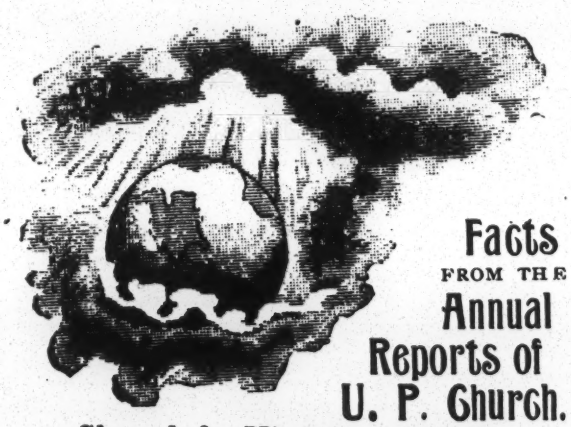
THE CONVERSION OF THE MAORIS. By Rev. Donald MacDougall, B. D.

This volume is one which will amply pay the reader. The general public knows comparatively little about the New Zealanders, whose very name was for so long almost a synonym for whatever is savage, treacherous and repulsive. What an argument for the truth and efficacy of christianity may be found in the comparison of the barbarous cannibal of former times with the civilized New Zealanders of today! Perfection has not yet been reached, any more than it has been attained among nations who for centuries have had a knowledge of the Gospel; but when we read that New Zealand has nearly two thousand places of public worship, our minds slip back to 1814, when the Rev. Samuel Marsden preached the first Christian sermon ever heard in that land. In 1859, thirty-five thousand out of fifty-six thousand Maoris in New Zealand had professed christianity. After that time there was a period when political commotions interfered to some extent with the progress of the truth. There are now flourishing missions under the care of the Church of England, and of the Methodist and Presbyterian denominations. We regret to add that the Roman Catholics have been active in the effort to spread their form of religion, and that even the Mormons have settlements there. The volume under review contains also some account of Samoa, where christianity was introduced in 1830. "In ten years," we read, "the Samoans had embraced christianity, and the good work has been going along there ever since." The appendix

contains a sketch of a visit made by the author to the islands of New Zealand. The entire book bears the impress of truth, being instructive and free from exaggeration. Price $1.25 postpaid. The Presbyterian Board of Publication, 1319 Walnut street, Philadelphia, Pa.

We have received a copy of "The Young Folk's Missionary," a paper published monthly by the Fleming H. Revell Co., 63 Washington street, Chicago, Ill. It abounds in missionary incidents and seems appropriate specially for Young People's missionary societies. Price of single subscription, twenty-five cents per annum.

MARY H. WILSON.



Facts FROM THE Annual Reports of U. P. Church.

Gleaned for Missionary Societies

By MRS. MARY CLOKEY PORTER.

Twelve stations among the Freedmen report 73 teachers and nearly 3,000 scholars in the day schools; Sabbath-school officers and teachers, 105; number of scholars, 3,511; number of Young People's societies, 728.

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Eight colleges and academies in the home land report 78 professors and instructors, and 1,749 students. From 79 to 97 per cent of the students in these schools are professing Christians.

**

The two Theological seminaries report eight professors and 104 students.

**

Three mission stations among the Warm Springs Indians in Oregon report three missionaries, with 138 members in the congregaaion at Warm Springs.

EGYPT.

Population of Egypt is 9,375,000. Of these are about 9,000,000 Mohammedans, 550,000 Copts, 38,000 Greeks, 25,000 Jews and 24,500 Italians.

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The principal mission centers show the following figures: Cairo, 570,000; Alexandria, 320,000; Asyut, 42,000; Monsourah, 36,200; Tanta, 57,300; Zakazik, 35,475; Benha, 12,460.

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Eleven years ago there were only fourteen mission stations in the Delta and no pastors or pastorates. Now this part of Egypt is divided into districts and in each district are missionaries, native pastors and workers, teachers, preachers and colporteurs.

**

In Upper Egypt the mission stations and churches almost line the banks of the Nile. Including the Fayoum there are 210 stations lying on both sides of the river.

Total number of American missionaries	46
Native ordained ministers	30
Licentiates and other workers under Presbytery	27
Theological students	12
Congregations organized	46
Other native workers	300
Communicants, Male	3,495
Communicants, Female	2,668
Total attendance on Sabbath morning services	11,555
No. Sabbath schools	151
Pupils	8,040
Contributions	$670
Day schools	180
No. of teachers	295
No. of scholars	12,872
Paid for tuition fees during the year	$26,741

**

Books were sold to the number of 71,939. Colporteurs carry these into almost every part of the country. The receipts for books amounted $12,761.

**

Reports of women's work in Egypt show the following:

No. of stations where special work is done for women	71
No. of stations where women attend religious service	141
No. of female communicants	2,668
No. of special hareem workers	1,743
No. who hear the gospel in their homes by hareem teachers	2,035
Attendance at prayer meetings per month for women alone	2,788
Attendance of women at Sabbath service	4,214
Attendance of women at night meetings	1,070
Attendance of girls at day schools	3,740
No. of Women's Missionary Societies	7

No. of members..... 310
No. of Junior societies..... 4
No of members..... 220
Contributions for the year $270

**

Classification of hareem pupils according to their religion: Protestants, 380, Copts, 984, Moslems, 134, others, 245.

**

Report of girls' schools in Egypt:

No of schools for girls..... 39
No of high schools..... 12
No of village schools..... 27
No of girls enrolled..... 3 740
No of pupils boarding..... 278
No of pupils in high schools..... 2.278
No of pupils in village schools..... 1,462
Tuition received from high schools and boarding schools..... $5.216

**

Most of the native teachers in the girls' schools in Egypt are from the ranks of their own graduates. Of the class of fourteen girls graduated from the Cairo boarding school the past year, five go out as regular teachers.

**

The three medical missionaries in Egypt, treated 18,329 patients; receipts for fees and hospital charges $5,386.

**

INDIA.

The population of the districts occupied by our mission is 4,000,000.

American missionaries..... 54
Native workers..... 269
Organized congregations..... 19
Members..... 5,973
Villages occupied..... 458
Sabbath schools..... 93
" " teachers..... 183
" " pupils..... 3,130
Day schools, number..... 102
Day School, teachers..... 272
" pupils..... 6,104
Training and Industrial schools..... 3
" " " pupils..... 215
Amount contributed for all school purposes during the year..... $7,516

**

The two medical missionaries and their assistants report having treated 35,212 patients during the year.

October Program for Missionary Societie.

TOPIC—Growth of Protestant Rule during the Century, and Relation to Missions.

Singing—Psalm 76:5-7, C. M.
Prayer.
Readings—Isaiah 60; 1 Tim. 4.
Singing—Psalm 138:1-3, L. M.
Paper—To what degree have the great Protestant nations extended their territorial control since 1800?
Conference—How has this extension of Protestant power aided the cause of missions?
Singing—Psalm 90:7, 8, L. M. 6 lines.
Paper—The advance of Protestantism in Italy since the beginning of the century.
Paper—The Evangelical movement in France.
Singing—Psalm 86:9, 10, C. M.
Paper—Brief Sketch of the recent anti-ritualistic efforts in the Church of England.
Paper—The opportunities for Protestant mission-work in the lately acquired possessions of the United States.
Prayer.
Singing—Psalm 126:3, H. M.
At roll call let each member respond to the following query: "Why should Protestants in the United States be watchful against Romanizing influences?"

It is not expected that this program shall be fully carried out, as it would be too long for the time set aside for the average missionary society meeting. The object has been to present a variety of topics from which selection may be made.

M. H. W.

REPORTS, Etc.

Question Drawer.

[Address communications for this department to Mrs. E. W. Pollock, 31 East 9th strest, Erie, Pa.]

The question which is answered by the Women's Board in the Drawer this month is one that has arisen in more than one Presbyterial and congregational society, and as this answer is official it will, no doubt, help to harmonize the financial part of our work.—Ed.

MY DEAR MISS POLLOCK:—Your letter was read at Board meeting last Thursday, and the question discussed by the members present.

QUES.—Should the monthly offerings sent from our society be designated or not?

ANS.—Where societies have made pledges to any department of the women's work, these should be paid first from the monthly contributions. If any sum remains over after pledges have been met, it should be designated to one or more of the *departments* of work under the care of the Women's General Missionary Society; viz, Foreign, Home, Indian, Freedmen, Church Extension and Parsonage and Ministerial Relief, *but not designated to any special work under either department.*

Presbyterial Societies.

Le Claire.

The annual meeting of the Woman's Presbyterial Missionary Society, of Le Claire Presbytery was held at Le Claire, Iowa, May 22, 1899.

The devotional exercises of the afternoon session were conducted by the president, Mrs. C. E. Hanna. Five societies reported at this meeting. The organization of a Junior society at Wyoming was reported.

Greetings were given in the form of a Bible reading by Mrs. Ralston, of Le Claire. This was followed by the reading of three excellent papers—one prepared by Mrs. W. C. Davidson, of Elvira, on the subject, "Every Woman a Missionary," and read by Miss Clementine Speer; one on the subject, "Proportionate Giving, a Means of Grace," by Mrs. Niblo, of Wyoming, and the other by Miss Claney, of Stanwood, on the subject, "The Young Woman's Place in Mission Work."

The following officers for the next year were elected: Pres., Mrs. Gillespie, Andrew; 1st Vice Pres., Mrs. Seafert, Stanwood; 2nd Vice Pres. Mrs.,

Niblo, Bethel; Rec. Sec., Mrs. Strain, Andrew; Cor. Sec., Jeanette McConnell, Le C'aire; Treas., Mrs. Scott Hamilton, Elvira; Leaflet Sec., Mrs. Howett, De Witt; Jun. Sec., Mrs. S. M. McConnell, Wyoming; Thank-offering Sec., Mrs. W. C. Davidson, Elvira.

The evening session was opened with devotional exercises, led by Mrs. Gibson, of Andrew. Exercises by the Juniors were conducted by Miss Claney. Few Juniors were present, and the exercises consisted of singing familiar numbers of the Bible Songs, leading in prayer, and a recitation by Roy Bowley, of Le Claire. This was followed by the report of the Junior Secretary.

The address of the evening was given by Rev. J. T. Meloy, of Davenport. He took for his subject, "Woman," and many good and interesting things were said. The audience showed their appreciation of the address by giving a vote of thanks to Mr. Meloy.

This closed a short but interesting meeting and the delegates returned home feeling that it was good for them to have attended such a meeting.

JEANETTE MCCONNELL.

ENTERED INTO LIFE

Mrs. Ellen Millen.

The Women's Missionary Society of the United Presbyterian church of College Corner, O., would offer the following tribute to the memory of Mrs. Ellen Millen, who died March 25th 1899.

It has pleased God in His providence to remove from us the oldest member of our society. Owing to feeble health, she was unable to attend in person our meetings, but was ever with us in spirit, and by sending her offering showed that her heart was in the work.

During a prolonged and painful sickness she repeatedly expressed her trust in God and her desire to be released from suffering. The summons to "come up higher" was a welcome one to her.

While we deeply feel our loss in her removal to her heavenly home, yet we bow in submission, knowing that our loss is her eternal gain. COM.

Mrs. Sarah Ann McCall.

A tribute of love from the Women's Missionary Society of the United Presbyterian church of Murrysville, Pa., to the memory of Mrs. Sarah Ann McCall, who died June 9, 1899.

We as a society, bow in submission to the loving hand of God that has stricken us so deeply, and called from our midst our loving sister, and coworker.

Although affliction prevented her from attending our meetings for some time, yet she was always ready for any work, and she was also ready for the Master's call to "come home."

She was an affectionate devoted wife and mother, a true friend, and an earnest, humble Christian.

We tender our love and heartfelt sympathy to the bereaved husband and family, and commend them to the loving Saviour whom she loved and served.

MARGARET MCCUTCHEN,
MRS. LUCINDA ELLIOTT, } COM.
TILLIE DUFF.

Miss E. A. Irwin.

Tribute of respect from the W. M. S. of the United Presbyterian church of Jamestown, O.

The angel of death has again entered our ranks and taken one of our charter members, of whom there are but two left. Miss Irwin was our first president and held that office for two years. She was a conscientious tithe payer and delighted in all religious work, especially among the young.

Although the body rests in the tomb, yet the spirit, freed from the clay tabernacle, has winged its way to the beautiful home in our Father's house above.

We, as a society, have lost a wise counselor and worker, the example of an humble life, a Mary at the feet of Jesus. We will miss her prayers in our society. May her earnest life be an inspiration to us in our work.

MRS. E. H LACKEY,
MRS. C. I. ROBB, } COM.
MRS. M. J. WILLIAMS.

Mrs. Amelia L. Campbell.

The W. M. S. of the First United Presbyterian church of New Wilmington, Pa., mourn the loss of one of their most faithful members, Mrs. Amelia L. Campbell, wife of the late Rev. R. S. Campbell, who was called home July 4, 1899.

Mrs. Campbell was, for many years, the efficient secretary of the society. Her earnestness and interest in mission work was of a wide spread and universal character, not only covering the home and foreign fields, but making her active in every charity within her reach.

She will be missed, not only in her home, but in the congregation, Sabbath-school, missionary society and prayer-meeting.

Her work is done. Let us imitate her in every good work. To her family we extend our heartfelt sympathy.

MRS M. E. POPPINO,
MRS. R. C. SPENCER, } COM.
MISS FRANCIS BARR.

Mrs. Alda Smith, Miss Luna Mekemson, Mrs. Ella Glenn Mrs. Jane Daugherty. Mrs. Elinor Mekemson.

During the last year our missionary society of South Henderson, Ills., has been called to mourn the deaths of five faithful members:

Mrs. Alda Smith, May 25, 1898.
Miss Luna Mekemson, June 11, 1898.
Mrs. Ella Glenn, August 29, 1898.
Mrs. Jane Daugherty, November 28, 1898.
Mrs. Elinor Mekemson, April 21, 1899.

Mrs. Mekemson's death came very suddenly. In less than an hour from usual health the end came, and to the others, after a short illness. admonishing us each one to have our lamps trimmed and burning. "For in such an hour as ye think not the Son of Man cometh." COM.

Resolution of Respect.

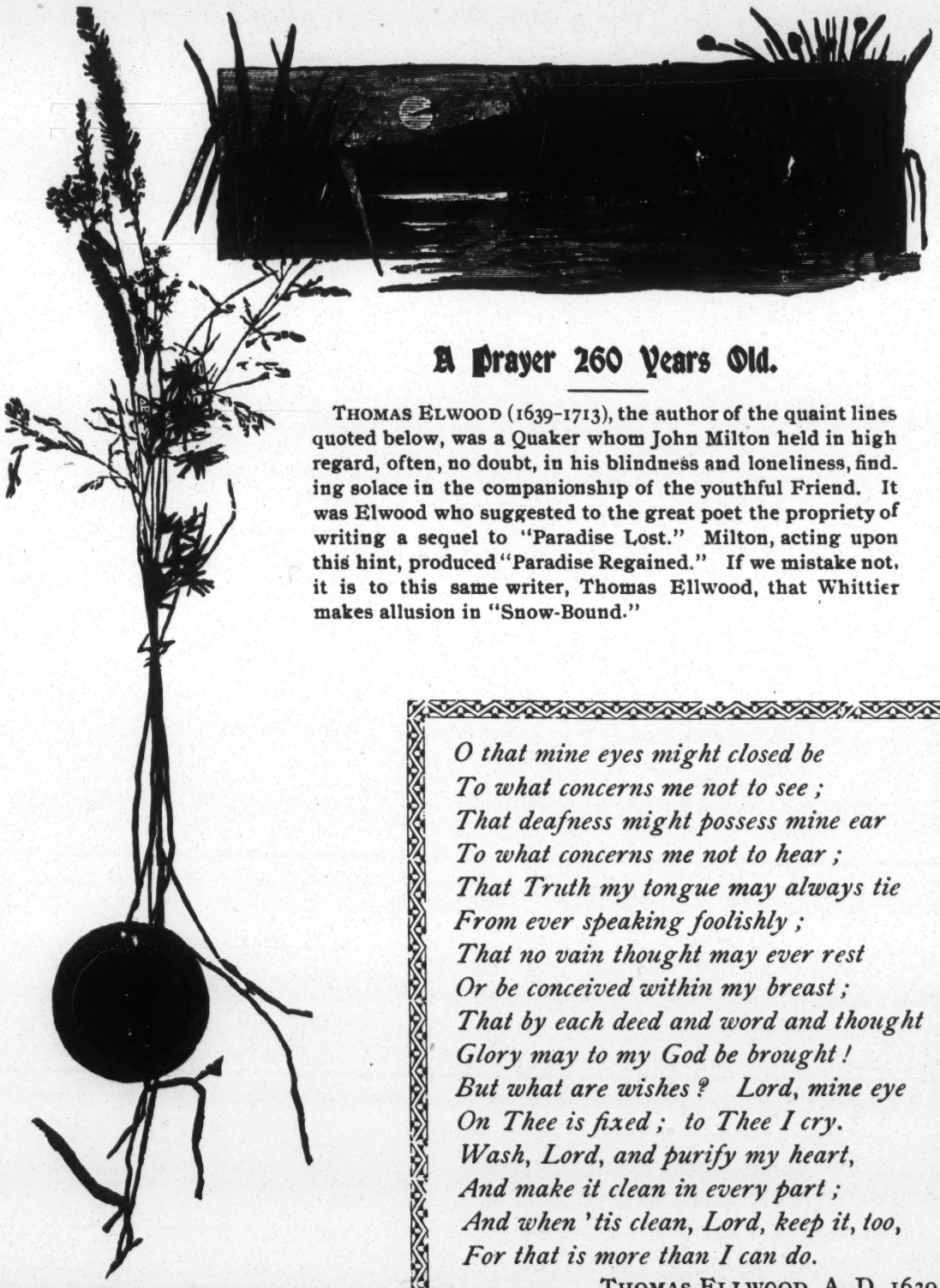
WHEREAS, our beloved sister, Mrs. W. R. Wilson, is about to remove from our midst we, the members of the W. M. S. of the Second United Presbyterian church of Mercer, of which society she has long been a faithful and zealous member, deem it fitting that we testify to the sorrow which fills our hearts in view of the coming separation, therefore be it resolved,

First, That in the departure of Mrs. Wilson our society loses one of its most valued members, one ever ready and eager to help in the great and important work of our Lord and Master.

Second, That while we deeply feel our loss, we will remember that she only goes to a wider field of labor, and that we are still co-workers in the cause so dear to us all.

Third, That these resolutions be recorded in the secretary's book, and that a copy be sent to the Women's Missionary MAGAZINE for publication.

COM.



A Prayer 260 Years Old.

THOMAS ELWOOD (1639-1713), the author of the quaint lines quoted below, was a Quaker whom John Milton held in high regard, often, no doubt, in his blindness and loneliness, finding solace in the companionship of the youthful Friend. It was Elwood who suggested to the great poet the propriety of writing a sequel to "Paradise Lost." Milton, acting upon this hint, produced "Paradise Regained." If we mistake not, it is to this same writer, Thomas Ellwood, that Whittier makes allusion in "Snow-Bound."

O that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That Truth my tongue may always tie
From ever speaking foolishly;
That no vain thought may ever rest
Or be conceived within my breast;
That by each deed and word and thought
Glory may to my God be brought!
But what are wishes? Lord, mine eye
On Thee is fixed; to Thee I cry.
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it, too,
For that is more than I can do.

THOMAS ELLWOOD, A. D. 1639.